حُقُوقُ الرِّجَال

The Rights Of Husband

Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Moulana Shah Hakeem
MUHAMMAD AKHTAR SAHEB (دامت برکاتہم)

KUTUB KHANA MAZHARI

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Publisher

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Dedicated to

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

Muhyius-Sunnah Hazrat-e-Aqdas Moulana Shah Abrarul-Haq Saheb
(رحمۃ اللہ علیہ)

and

Hazrat-e-Aqdas Moulana Shah Abdul Ghani Saheb Phoulpoori
(رحمۃ اللہ علیہ)

and

Hazrat-e-Aqdas Moulana Shah Muhammad Ahmad Saheb
(رحمۃ اللہ علیہ)

Muhammad Akhtar
(عفا اللہ تعالیٰ عنہ)

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بسم الله الرحمن الرحيم

THE RIGHTS OF HUSBAND

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرُ○ نِ الَّذِىْ

خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ط

وَهُوَ الْعَزِيْزُ الْغَفُوْرُ○

Dear respected elders, brothers, sisters and daughters! Allah has revealed the *Qur'aan Majeed* for our guidance, so that each and every person can live his life in accordance to the pleasure of Allah Ta'ala. In the 29th juz (para) of the *Qur'aan Majeed,* in Surah Mulk, Allah Ta'ala has mentioned that this world is a place of examination, and that He has sent us in this world to test us. He has not sent us into this world to enjoy a life of luxuary and pleasure. Therefore, to follow the path of *Nafs* (evil soul) and *Shaytaan*, to displease one's Master, and to suffer the consequences of the punishment of the grave thereafter, is utter foolishness and contrary to the dictates of intelligence.

WHO POSSESSES THE RIGHT TO TELL US HOW WE SHOULD LEAD OUR LIVES?

In this world, there is no one who possesses the right to tell us how we should lead our lives. Not America, not Africa, not Russia not Japan! There is absolutely no one who has the right to tell us in which manner we should live our lives. The only one who possesses this right is Allah Ta'ala, Who bestowed His Beloved Rasul (صلى الله عليه وسلم), the Final Nabi, with this right also, because it is only by treading the path which leads to the

pleasure and happiness of Allah Ta'ala, that a person can acquire peace and comfort in this world and the hearafter. If a person displeases Allah Ta'ala, his True Master, then there is no one in the entire world that can bring him peace and comfort. There is no power and might greater than Allah Ta'ala, Our True Master.

Many women have began going to cinemas, watching videos, listening to music, leaving their homes immodestly and living a life of disobedience to Allah Ta'ala. However, when the anger of Allah Ta'ala descends and one becomes afflicted with severe and life threatening illness like blood pressure, cancer and kidney stones, then all the comforts, luxuries and beauty of these women are reduced to nothing. Just this week here in South Africa, one of my friend's seventeen year old daughter passed away in an accident. She was not even married as yet. Therefore, whether male or female, one should constantly ponder over the fact, that we do not know when Allah Ta'ala is going to call us back to Him and when our reckoning will commence, when it will be said to us, "Inform Us! How did you pass your life?"

My respected mothers, sisters and daughters! It is the great favour and bounty of Allah Ta'ala, that whoever follows the commands of Allah Ta'ala, be it male or female, then Allah Ta'ala has made the following promise in the *Qur'aan Majeed*:

فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

"Allah Ta'ala will grant him/her an enjoyable life."

Allah Ta'ala will grant them a life of joy and happiness and a life of great peace and comfort. On the other hand, those people who disobey Allah Ta'ala will never acquire true peace and comfort. Similarly, that woman who goes against the pleasure of Allah Ta'ala, struts around unveiled, doesn't perform

her *Salaah*, troubles her husband or disobeys Allah Ta'ala in any way, such a woman will never be able to lead a life of serenity. She will not acquire peace and contentment, and when the time of death approaches, the enjoyment of all disobedience will terminate.

Hakeemul Ummat Mujaddidul-Millat Moulana Ashraf Ali Saheb Thanwi (رحمۃ اللہ علیہ) used to say that whichever man and woman wants to reform themselves, then they should make the following *Muraqabah* (meditation) on a daily basis,
"My soul has left my body, I am now being bathed. Thereafter, I am being wrapped in my burial shroud, and then I am being placed into the pit of the grave, and heaps of sand are being thrown over me."

THE CURE FOR HARD-HEARTEDNESS AND NEGLIGENCE

Hakeemul Ummat Mujaddidul-Millat Moulana Ashraf Ali Saheb Thanwi (رحمۃ اللہ علیہ) the author of *Bahishti Zewar* and a very great *Aalim* (scholar of *Deen*) has mentioned, that whoever's heart has become hard, and instead of engaging in the remembrance of Allah Ta'ala, he is troubled by the desire to sin i.e. hardness has settled into his heart, which is termed as *Qasa'wat* in Arabic, then for the reformation of such a heart, a prescription has been mentioned in the *Hadith Shareef*. *Hazrat Sayyidah Taahirah Ummul-Mumineen A'isha Siddiqa* (رضی اللہ عنہا), the mother of the believers, the noble wife of Rasulullah (صلی اللہ علیہ وسلم) and the daughter of *Hazrat Siddiq Akbar* (رضی اللہ عنہ) was once asked by a woman, "O my mother! Nowadays my heart is not inclined to performing *Salaah* and reciting the *Quraan Shareef*. My heart has become hard. What should I do? *Ummul-Mumineen A'isha Siddiqa* (رضی اللہ عنہا) replied, "Do just one thing. Reflect over death daily, that the time of my death has come. My family, my elegant clothing and my beautiful home have all left me." After a few days, the same woman came back and said, "O my mother *Ummul-Mumineen A'isha Siddiqa* (رضی اللہ عنہا)!

May Allah Ta'ala reward you abundantly. My heart has established a connection with Allah Ta'ala, and the hardness of my heart has been removed. Now, I am getting enjoyment in my *Salaah* and I am also getting enjoyment in my recitation of the *Qur'aan Shareef*."

In the light of this *Hadith Shareef, Hakeemul Ummat Mujaddidul Millat Moulana Ashraf Ali Saheb Thanwi* (رحمۃ اللہ علیہ) has mentioned that whose heart has become hard, he is unable to discard sins, he does not possess the fear of Allah Ta'ala, and whenever the desire to sins arises, he hastens towards sin like a lunatic, he does not have the slightest perception of servitude and obedience to Allha Ta'ala, that he is the creation and slave of some Great Being, and that he belongs to a Supreme Master, for such foolish and hard-hearted people, *Hazrat* (رحمۃ اللہ علیہ) has mentioned an amazing and wonderful cure, which has proven to be one hundred percent beneficial. If Allah Ta'ala wills, any person, be it male or female practices upon this preception, then his/her relationship with *Nafs* and *Shaytaan* will be severed. What is this cure? On the daily basis, just before sleeping meditate for five minutes that Allah Ta'ala has called me and the time of death has come. My soul has departed from my body. People have gathered and are now bathing me. After bathing me, they are wrapping me in my burial shroud. Thereafter, they are taking me to the graveyard. My parents, my wife and children, my business, my beautiful carpets, my elegant clothing, my gold and silver jewellery are all being left behind. The people have taken me to the graveyard and placed me into the pit of the grave and heaps of sand have been thrown over me. All of them have left and it is as if I am saying the following couplet:

شکریہ اے قبر تک پہنچانے والو شکریہ
اب اکیلے ہی چلے جائیں گے اِس منزل سے ہم

***"O you have brought us to the grave, Heartfelt thanks and gratitide to you!
From this stage on, I will be travelling alone."***

It is as though the person who passes away always reads this poem;

دبا کے قبر میں سب چل دیئے دُعا نہ سلام
ذرا سی دیر میں کیا ہوگیا زمانے کو

***"After burying me in the grave, all have left, not making Du'a nor Salam,
In such a short space of time, how the times have changed."***

No one has come with you in the grave. Everyone has left you. Neither one's husband, nor one's children will be of any help. You are all alone in the grave. Now you are being questioned in the grave, "Who is your RABB?" Now meditate that the Day of *Qiyamah* has dawned upon you and you are being presented in front of Allah Ta'ala. Allah Ta'ala is asking, "O woman! How did you use your youth? Where did you use your eyes? Did you perform *Salaah* or not? Did you fast or not? Did you observe *Purdah* from *Na-mahrams* (those with whom marriage is permissible) and strange males? If your actions are good, you will be blessed with *Jannah*, and if your actions were evil, then the angels will drag and fling you into the fire of *Jahannam*. All enjoyments will be completely destroyed.

This world is a place of trial. We have come here for a few days. For the sake of Allah Ta'ala, let us all have mercy upon our souls! Let us not look at the temporary enjoyment of just a few days. Let us look at the everlasting life that Allah Ta'ala is going to give all in the Hereafter. May Allah Ta'ala guide us all along the path to *Jannah*.

I was saying that for the purpose one's reformation, one should think about the graveyard daily. Think that how a young girl of seventeen, who was not even married as yet passed away in an accident. Like this, how many countless other girls are asleep in their graves? Therefore, do not think that when we become old, then we will become Allah's *Walis* (the friends of Allah Ta'ala), and then we will prepare for *Jannah*. This is completely foolishness, because Allah Ta'ala also gives death during childhood, and Allah Ta'ala also gives death during youth. Whomsoever Allah Ta'ala desires, at whichever time He desires, Allah Ta'ala calls to Himself.

Whilst I was studying in *Tibiyyah* (Medical) College in Ilahabad (India), I had an eighteen year old companion who used to come with me to college. He suddenly fell sick, and after a week he passed away. At that time, I had gone home to my village for holidays. When I returned, I went to his house and knocked at the door. His mother came out. I then enquired, "Where is my classmate, where is my friend?" She replied, "He is lying in the graveyard." So from this we learn, that there is no reliance in life.

Madrasah Sawlatiya is situated in the vicinity of the *Haram Shareef* (of *Makkah Mukarramah*). The principal's brother was forty five years old and was perfectly healthy. He suffered from no apparent sickness. One day, whilst drinking a cup of tea, the cup fell from his hands and he passed away. Therefore, one should be concious of death at all times. Our *Buzurgs* (pious elders) always read this poem for the sake of our guidance:

نہ جانے بلالے پیا کس گھڑی
تُو رہ جائے تکتی کھڑی کی کھڑی

"No one knows at which time our Beloved will call us,
You will be left standing in shock, staring in amazement."

WHEN AND UPON WHOM SHOULD WE SACRIFICE OUR LIVES?

We do not know when Allah Ta'ala will call. No one has the guarantee of how long we are going to live, therefore how can one have this thought that when we will become old, we will perform *Hajj* and engage in excessive *Ibaadat*. My respected mothers, sisters and daughters! When you place an order for meat, then do you order the meat of an old goat or of a young goat? Listen carefully to what I am saying! Tell me! Which part of life is better? Is it youth or old age? Which is the best part of life? Youth! So what gift do you want to present to Allah Ta'ala and the Rasul (ﷺ)? Youth or old age? We should feel ashamed of ourselves, and we should repent to Allah Ta'ala. What do you think of Allah Ta'ala and one Rasulullah (ﷺ), that when we have become old, and are now wearing thick spectacles, our backs have become bent, someone has become a grandmother and someone has become a grandfather, then at this age we want to start thinking of Allah Ta'ala. This is an act of ingratitude! The youth that Allah Ta'ala has bestowed us with, should be sacrificed for Him alone. Do not run after outward appearances. Repent from this form of idol-worship! These are all temporary things which will come to an end. Do you not realise that a girl who is sixteen years old today, will one day become a grandmother. She will have to wear thick spectacles, she will not have any teeth left in her mouth and she will walk with her back bent. This is the case with the boys also. Today that sixteen or eighteen year old boy, who looks so handsome, after a few days, his rosy cheeks will become pressed together, his teeth will fall out, his hair will become white, he will be wearing thick magnifying-glass like spectacles, and he will become an old man. A couplet of mine is based on this:

کمر جھک کے مثلِ کمانی ہوئی
کوئی نانا ہوا، کوئی نانی ہوئی

The back has become bent like a bow,
Someone has become a grandfather, and
someone has become a grandmother.

Therefore, don't run after outward beauty. Remember your Allah Ta'ala. When the punishment of the grave begins, all the enjoyment of sin will be quickly forgotten. Place your finger on a burning matchstick or on a hot pan, and you will come to know. What a carefree attitude we have? We do not fear the punishment of the Hearafter, whereas the one who has informed us is *Saadiq* (truthful) and *Ameen* (trustworthy), he is such a person whose enemies even gave testimony to his truthfulness. Therefore, whatever Allah Ta'ala's Beloved Rasul (صلى الله عليه وسلم) has said, let us believe in it, and let us have firm conviction on it.

EXPLAINING THE INCIDENTS OF MI'RAAJ BY AN EXAMPLE

For example, a fish comes to the surface of the river and sees that some fishermen have come to catch us. These fishermen have with them nets and knives. This fish, on seeing all this, goes back to inform all the other fish, "Listen! there are fishermen present on the banks of the river. Be careful! They have come with nets, bait and knives also. If you fall into their nets, or you bite onto their bait, they will catch you. Then, they will cut you into small pieces with their knives. After heating the oil, they will fry you over a fire. Then thirty two teeth will chew on you and eat you up. Your bones will be chewed by cats and dogs." The other fish say, "This fish is making us fool. Eat the bait and enjoy yourselves! We cannot see any nets, knives, fishermen or fire here." The fish become heedless and unconcerned, and in this condition of heedlessness, they eat the bait which the fishermen have placed on the hooks. When the fishermen catch them and take them out of the water, then they are convinced that the fish who had warned them had spoken the truth. The fishermen then cut these fish up into small pieces, and fry them into *kabaabs*. The thirty two teeth of

each fisherman chew on the fish. Their bones are then given to cats and dogs to chew on. Now they come to know that the other fish had spoken the truth. However, believing now is of no benefit. If they had believed without seeing, then they would not have had to see this day. Those who had believed in what the fish had warned them about were saved.

During *Mi'raj,* Rasulullah (صلى الله عليه وسلم), went to the heavens and saw the world of the Hearafter. Rasulullah (صلى الله عليه وسلم) saw *Jannah* and *Jahannam.* He was also blessed with the vision of Allah Ta'ala and even spoke to Allah Ta'ala. Even the non-believers used to say regarding Rasulullah (صلى الله عليه وسلم):

اَنْتَ صَدُوْقٌ اَمِيْنٌ

"You (i.e. Rasulullah صلى الله عليه وسلم) are very truthful and extremely trustworthy."

Therefore, we should believe in whatever Rasulullah (صلى الله عليه وسلم) has told us. By not believing and accepting what Rasulullah (صلى الله عليه وسلم) has told us, one is inviting trouble and this will inevitably lead to one's destruction.

I will now present the *Tafseer* (explanation) of the verse of *Surah Mulk* which I had recited earlier on. Allah Ta'ala mentions in the *Qur'aan Shareef*:

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ وَهُوَعَلٰى كُلِّ شَىْءٍ قَدِيْرُ ۨ ۙ

"Extremely blessed and magnificent is that Being, Who is the True Owner of Kingdoms and Lands. And He has power over everything."

If Allah Ta'ala so wishes, He can make a poor person rich, and if He so wishes He can make a rich person poor. He can afflict a healthy person with paralysis and make him completely weak, and He can bring disgrace to a person of honour. Allah Ta'ala has such power, that a perfectly healthy person can go to bed at night and in the morning he can wake up with blood cancer or stones in the kidneys. Allah Ta'ala has control over everything.

THE REASON FOR DEATH BEING MENTIONED BEFORE LIFE

Thereafter Allah Ta'ala mentions,

اَلَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ

"Allah Ta'ala is that Being Who created death and life."

Allah Ta'ala first mentioned death. My *Murshid* (spiritual guide), *Shah Abdul Ghani Saheb* (رحمۃ اللہ علیہ) was regarded amongst the great and senior *Auliya-Allah* (friends of Allah Ta'ala). He was also my *Ustaad* (teacher). He once said to me, "I ask you, does death come first or does life come first?" Does this question not arise, that if there was no life (in the first place), how can death ever come about? However, Allah Ta'ala mentioned death before life, thereby indicating to us that you should always be concious of death, otherwise you will get involved in the joys and pleasures of a foreign land (i.e. the *Dunya*) and you will end up destroying the homeland of *Aakhirat* (the Hearafter)." Today, whoever remain concious of death, is in actual fact living the life of an *Allah-Wala* (a person who has connection with Allah Ta'ala). (In this manner) Both male and female can become *Auliya-Allah* (friends of Allah Ta'ala).

***Rabiah Basriyyah* (رحمۃ اللہ علیہا) was an extremely great *Waliullah* (friend of Allah Ta'ala). Many other women who were *Auliya-Allah* have passed, but there were some whose piety even surpassed that of the men. An *Allah-wala Buzurg* once purchased a slave-girl. This slave-girl woke up at one o'clock in the mornig and began offering *Tahajjud Salah*. She was making the following *Du'a*, to Allah Ta'ala "O Allah! By virtue of the love that You have for me, accept my *Du'as.*" In the meantime, the *Buzurg* had also awoken, and he also heard the *Du'a* of the slave-girl. The *Shaikh* asked, "Dear girl! How do you know that Allah Ta'ala loves you? What proof do you have for this claim?" The slave-girl replied, "The proof of this is that my Lord has (awoken me and) given me the ability to make *Wudu* and has**

called me into His presence. This is the proof of love, that whilst you were lying down (and resting) on your bed, Allah Ta'ala gave me the ability to make *Wudu*, and stand before Him to perform *Tahajjud Salah*.

That is why Allah Ta'ala mentioned,

خَلَقَ الْمَوْتَ وَالْحَيٰوةَ

"Allah Ta'ala created death and life."

My *Shaikh* mentioned that in this (i.e. the mentioning of death before life) there is powerful advice, that one should never forget death throughout one's life. In this blessed verse of *Surah Mulk*, Allah Ta'ala is telling us that We have created death, and We have also created life, whereas (in actual fact) life comes first (before death). Therefore, it stands to reason that logically speaking (i.e. according to our deficient logic) حَيٰوةَ i.e. life should have been mentioned first i.e. I give life and after that I give death, however, Allah Ta'ala mentioned death first. The *Ulama Kiraam* (the learned scholars of *Deen*) have mentioned under the commentary of this verse, that death has been mentioned first for this reason, that those people who forget death, their lives are worse than that of animals. Those who do not prepare for the hereafter, will hasten towards sin like people who have lost their minds, will frequent the cinema, watch movies and pornographic films, listen to (*haraam* on) the radio, and Allah knows best what other obscenities have come into existence today; such people will fall headlong into all these evils. It is for this reason, that Allah Ta'ala has favoured His servants by mentioning death first, in order to test us. "Is my servant keeping death in front of him or not? Is he keeping his homeland i.e. the hereafter in mind or not?" The one who lives such a life in which death is always kept in front of one, then such a person will live the life of an *Allah-Wala,* and the one who lives his life in such a manner in which death is forgotten, will live the life of *Shaytaan*.

Therefore, the one who has not been given the ability to stay away from sins, and his heart is not inclined towards worship of Allah Ta'ala, then understand well that such a person is far away from Allah Ta'ala. Have great concern and worry! At first, force yourself to make *Ibadat*, (acts of worship). Put pressure on your *Nafs* to leave sins. Make your *Nafs* into a slave. Thereafter, Allah Ta'ala will give you the pleasure of His worship

THE MATHOD OF CREATING ENTHUSIASM AND DEVOTION IN THE REMEMBRANCE OF ALLAH TA'ALA

My respected brothers, mothers, sisters and daughters! At first, you should force yourself to engage in the remembrance of Allah Ta'ala. Form the habit of forcing yourself to make *Zikrullah.* Thereafter, it will become a habit and you will never leave it out, just as a person who is unable to give up the habit of eating *Paan* (Beetle-leaves) or partaking of tobacco.* If one who has never tasted tobacco in his life is given some to taste, he will most likely throw up. However, once the habit is formed, and if it happens such that they do not get it, then these who are habitual of eating *Paan* and tobacco go around asking like crazy people, "Where can I get some *Paan*? Where can I get some *Paan*?" When one gets into the habit of evil things then it is difficult to leave it. Therefore, when one forms the good habit of making *Zikr*, then *Insha-Allah* (by the Will of Allah Ta'ala), one will not be able to sleep without remembering Allah Ta'ala. Those people who (go to sleep and) snore loudly without remembering Allah Ta'ala, are the very ones who are negligent, and have not yet tasted the enjoyment of the Name of Allah Ta'ala.

Just as the lover of tobacco asks, "Where can I get some (tobacco) *Paan*?" In a similar manner the *Aashiqs* (lovers) of

* In India and Pakistan, tobacco is commonly eaten with Pann, whereas in western countries tobacco is usually smoked in the form of cigarettes.

Allah Ta'ala ask the *Allah Walas* (the friends of Allah Ta;ala "Where can we find Allah Ta'ala?" How do we find Allah Ta'ala?" We have understood the love of *Paan*, but why can't we understand the love of Allah Ta'ala? It is only those males and females that are fortunate, who attain the love of Allah Ta'ala. They ask, "How can we find Allah Ta'ala?" (The answer to this is that) Allah Ta'ala can be found through His *Ibadat*, and by shunning sin. It can never be such that a woman struts around unveiled and she becomes a friend of Allah Ta'ala.

THE CURSE OF RASULULLAH (ﷺ) IS UPON THOSE WHO CAST EVIL GLANCES

Therefore, be it male or female, whoever commits sin (and disobeys Allah Ta'ala), he/she has invited the curse of Allah Ta'ala to rain down upon one's self. HAZRAT KHATAMUL-MURSALEEN ﷺ (The Seal of Prophethood ﷺ) has mentioned,

لَعَنَ اللّٰهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ

"May the curse of Allah Ta'ala be upon the one who casts evil glances and those adorn themselves so that people may cast evil glances at them."

This is the *Hadith Shareef* (of Nabi ﷺ) HUZOOR SAYYIDUL AMBIYA (ﷺ) has mentioned, "May the curse of Allah Ta'ala be upon that man who casts evil glances at women, and may the curse of Allah Ta'ala be upon that woman who (adorns herself and) allows (strange) men to look at her." In order to avoid wearing *Burqa* (head gear), the excuse is given that it is too hot, but when it is time to cook *Shami kabab* and *Biryani* over the stove, then one does not complain that it is too hot! For the sheer greed of filling the stomach with *Shami kabab* and *Biryani*, one is ready to tolerate the heat without complaint, but when it comes to matters regarding the Commands of Allah Ta'ala, then all sorts of excuses are made. Tell me! Will not the curse of Allah Ta'ala descend upon such people?

The curse of Allah Ta'ala descends on both the man (who casts evil glances) as well as the woman who roams around unveiled. This is the curse of Rasulullah (ﷺ). Nowadays, people fear the curses of the *Walis* (pious friends of Allah Ta'ala) and the *Peers* (spiritual guides), but they do not fear the curse of Rasulullah (ﷺ), who is that being by virtue of whose servitde, one is able to acquire *Buzurgi* and *Peeri* (i.e. to become pious and acquire the friendship of Allah Ta'ala).

Therefore, whenever one has the desire to look at a handsome boy, or a beautiful girl, then immediately remember the curse of Rasulullah (ﷺ). We should ask ourselves, "What are we doing? We are inviting the curse of Rasulullah (ﷺ) upon ourselves!" I have this grief, that when man becomes a slave of his *Nafs* (carnal self), and his connection with Allah Ta'ala becomes weak, then such foolish people do not even remember Allah Ta'ala at all.

ZINA (ADULTERY) OF THE EYES AND THE TONGUE

Tell me! When any beautiful girl or handsome boy comes before you, do you remember the *Hadith* of *Bukhari Shareef*:

زِنَا الْعَيْنِ النَّظَرُ

"Casting evil glances is Zina (adultery) of the eyes."

To cast lustful glances at strange males and females, and at handsome young lads is *Zina* (adultery) of the eyes. These are the words of Rasulullah (ﷺ). Any male looking at a female with desire or any female looking at a male with desire, the ruling regarding such people is that this is *Zina* (adultery) of the eyes.

And زِنَا اللِّسَانِ الْمَنْطِقُ

"Speaking to a Non-Mahram with desire is Zina (adultery) of the tongue."

Zina (adultery) of the tongue is when a man engages in idle talk with a woman, and makes this woman his friend. However, when one's *Shah'wat* (carnal desires) are aroused, then where does one remember this *Hadith,* that Speaking to a Non-Mahram with desire is the Zina (adultery) of the tongue. Even some good, pious *Deeni* concious people do not remember. This is an indication of the hardness of the heart. It shows the weakness in one's connection with Allah Ta'ala. It seems that such a person is not sincere. If his intention was correct, and establishing a connection with Allah Ta'ala was his objective, then he would have the worry and concern, that what am I doing. Such a person is the slave of his *Nafs*. He has not yet become a true slave of Allah Ta'ala, otherwise he would have definitely remembered Allah Ta'ala, that what are we doing whilst Allah Ta'ala is watching us. Listen to one of my Urdu couplets. This couplet is especially for those people who think that no one is watching them.

جو کرتا ہے تُو چُھپ کے اہلِ جہاں سے
کوئی دیکھتا ہے تجھے آسماں سے

What you are doing hidden away from the
people of the world,
Someone is watching you from the heavens,

When a girl looks at a boy or a boy looks at a girl, then Allah Ta'ala is watching their immodesty and shamelessness all the time. It is a *Hadith* of *Bukhari Shareef,* that to look at any *Non-Mahram*, or at the mother or daughter of someone, is adultery of the eyes. Similarly, for women to look at men, and for girls to look at boys with lustful gazes is also adultery of the eyes. Speaking to one another is adultery of the tongue. But what does the *Nafs* say, "Enjoy yourself for just a few days!" After going to the grave, such people will come to realise how they had wasted their lives.

A NEW NAME FOR IMMODESTY

Today you call yourselves modern, and you take great pride in this, that your daughters are very modern, and they come out first in college, and their photographs are published in the newspapers. It is the height of immodesty that their photographs are published in the newspapers! Who are these people (who allow such things to happen)? These are our Muslim brothers. These are *Haji Sahebs*, (i.e. people who have performed *Haj*), who always have *Tasbeeh* in their hands, however when their daughter gets a first division pass, then they allow their pictures to appear in the newspapers and on television. What kind of Islam is this?

THE IMPORTANCE OF PURDAH

On one occasion, two of the blessed wives of Nabi (صلى الله عليه وسلم), our respected mothers, were sitting in the house of Nabi (صلى الله عليه وسلم). A blind *Sahabi* by the name of *Hazrat Abdullah Ibn Umme Maktoom* (رضی اللہ عنہ), then came to Nabi (صلى الله عليه وسلم). Nabi (صلى الله عليه وسلم) commanded his wives,

اِحْتَجِبَا

"Veil yourselves!"

The wives of Nabi (صلى الله عليه وسلم) replied,

اَلَيْسَ هُوَ اَعْمٰى

"Is he not blind?"

Rasulullah (صلى الله عليه وسلم) replied,

اَفَعَمْيَا وَانِ اَنْتُمَا اَلَسْتُمَا تُبْصِرَانِهٖ

"O my wives! Are you also blind? Can you not see him?"

(Tirmidhi; Vol. 2, pg. 102, Mishkaat; Vol, 2 pg. 269)

Allahu-Akbar! Rasulullah (صلى الله عليه وسلم) made his two wives veil themselves from the blind *Sahabi*. The amount of sin that men get for looking at *Non-Mahram* women, is the same for women who look at *Non-Mahram* men. It is also forbidden for women to look at *Non-Mahram* men.

THREE TESTS OF ALLAH TA'ALA UPON HIS SERVANTS

Allah Ta'ala mentions:

اَلَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ط

O men and women! O people of *Imaan* (faith)! Listen. We have not sent you (into this world) to frequent the cinemas, or to watch videos and live a life of luxury and enjoyment. We have sent you (into this world) to test you.

لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ط

So that Allah Ta'ala can test us to see whether we tread the path of our desires, or do we live our lives according to the happiness and commands of Allah Ta'ala.

Allama Alousi As-Sayyid Mahmood Baghdadi (رحمة الله عليه), has narrated in *Ruhul Ma'ani*, three *Tafseers* (commentaries) of this verse from the tongue of Rasulullah (صلى الله عليه وسلم) upon whom the *Qur'aan* was revealed. O my mothers and sisters! Listen attentively! Allah Ta'ala mentions:

لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ط

So that He (Allah Ta'ala) may test you i.e. both men and women, to see who are those who do good actions and who are those who obey *Nafs* and *Shaytaan,* and live lives of sin and negligence. Now, listen to the commentary of this verse.

TEST OF INTELLIGENCE AND UNDERSTANDING

What is the first *Tafseer* (commentary) of اَحۡسَنُ عَمَلًا ?

اَى لِيَبۡلُوَكُمۡ اَيُّكُمۡ اَتَمُّ عَقۡلًا وَّفَهۡمًا

So that Allah Ta'ala can test you, to see that who amongst you is intelligent, and who amongst you is foolish. Understand this well, that Allah Ta'ala wants to test you, both male and female, that from amongst you, who are those who are sensible, and who are those who are living their lives like that of foolish donkeys. What can be said of that person who does not live his life in accordance to the pleasure of Allah Ta'ala, but rather he lives his life in accordance to the pleasure of *Shaytaan* and does not refrain from sin? You tell me! Those people who do not follow the commands of Allah Ta'ala, are they intelligent or foolish people? They are none other than complete fools! Understand this well!

THE TEST OF TAQWA (PIETY) AND ABSTINENCE

What is the second *Tafseer* that Nabi (ﷺ) mentioned?

اَىُ لِيَبۡلُوَكُمۡ اَيُّكُمۡ اَوۡرَعُ عَنۡ مَّحَارِمِ اللّٰهِ تَعَالٰى شَانُهٗ

That is, Allah Ta'ala wants to test you, to see who will abstain from those things which Allah Ta'ala has decleared *Haraam* (forbidden) and has prohibited us from, and to see who will live a life of *Taqwa* (piety) and abstinence. Be it male or female, Allah Ta'ala has created you to test you, so that it can be known that the fortunate person is he who prepares himself for the examination. The life of pleasure and joy (for us) is in *Jannah*. May Allah Ta'ala, through His Infinite Mercy, grant us death on *Imaan*.

In *Jannah*, we will enjoy a life of pleasure and joy. This world is a place of examination. We should not try to build our *Jannah* in this world. Using our eyes and our ears in the same manner that animals use them! Is this the way to acquire *Jannah*? Look at what the *Qur'aan* has proclaimed, whoever dies in disobedience, his face will be blackened (on the Day of *Qiyamah*). يَوْمَ تَبْيَضُّ وَتَسْوَدُّ وُجُوْهٌ

"On the Day of Qiyamah when the faces (of the pious people) will be bright and shining."

And the faces of sinners will be black, like that of black faced monkeys which can be seen at the zoo. May Allah Ta'ala save all our faces from being blackened.

THE TEST OF OBEDIENCE

What is the third *Tafseer* (commentary)?

لِيَبْلُوَكُمْ اَيُّكُمْ اَسْرَعُ اِلٰى طَاعَةِ اللّٰهِ عَزَّوَجَلَّ

O men and women! Allah Ta'ala wants to test you, to see who from amongst you has great fervour and desire to worship Allah Ta'ala, and who from amongst you obeys Allah Ta'ala with enthusiasm. For example, when the time of *Salaah* has set in, does My servant hasten towards *Salaah*? Or the month of *Ramzan* has arrived, is My servant eager to fast, or when strange women appears before My servants, do they lower their gazes? Similarly, men are passing by, are the women lowering their gazes? Are they abstaining from backbiting and speaking lies? In short, are they at all times eager and desirous to obey the commands of Allah Ta'ala.

WISDOM OF AZIZ عَزِيْز BEING REVEALED WITH GHAFOOR غَفُوْر

وَهُوَ الْعَزِيْزُ الْغَفُوْرُ

"And Allah Ta'ala is Aziz and Ghafoor."

The meaning of Aziz is one who is extremely powerful. The meaning of Ghafoor is one who forgives and overlooks. Therefore, value and appreciate the forgivness of Allah Ta'ala, because when one who has strength and might forgives someone, then it is appreciated. Take an example of a person who is sick and weak. He is suffering from typhoid. If he says to someone, "Go! I have forgiven you", then the one who has been forgiven will say to him, "Sir, do you even have the strength to take revenge? What can you do to me?" However, Allah Ta'ala says, "I am extremely powerful. I can afflict a person with which ever punishment I so desire. If I desire, I can turn you into a swine or a dog, and I can afflict you with any disease that I desire, therefore, if I forgive your sins, then be grateful to Me." This is the *Tafseer* of these verses.

SOME ADVICES FOR WOMEN

Now, I wish to quickly mention to you a few points. Listen to it attentively, because the lecture is coming to an end and the coach (i.e. my lecture) is close to reaching the station. Therefore, I am mentioning some advice (which is specifically) for the womenfolk.

1 PLEASE YOUR HUSBAND

Do not displease your husband. Do not speak to him in a rude manner, otherwise all your *Hajj* and all your other *Ibadat* (acts of worship) will be nullified. Nabi (ﷺ) has said, "That woman who disobeys her husband, hurts his feelings, does not respond when her husband calls her and in this condition the husband goes to sleep, then curses rain down upon such a woman throughout the night." Therefore, do not anger your husbands. If perchance, you happen to make a mistake, then seek his forgiveness and try to make him happy. Otherwise, you can sit with a *Tasbeeh* and make *Zikr* throughout the entire night but it won't be accepted. Sometimes the wife sees her husband sitting with a *Tasbeeh* and making *Zikr*, so she also takes out her *Tasbeeh* and tells her husband, "What are you

angry about? I can also sit with a *Tasbeeh* and make *Zikr*. I will recite in such a manner that you will lose all your senses. You have become a very big *Peer* and *Sufi* (dervish)! I will invoke such a curse on you, by counting the beads of the *Tasbeeh* backwards, that you won't have any tears left to cry." These are the types of fights that occur nowadays. Think that by saying such words and angering your husband, curses rain down upon you throughout the entire night. Therefore, the wives must ensure that they make their husbands happy and ask them for forgivness.

2 DO NOT COMPLAIN TO YOUR PARENTS ABOUT YOUR HUSBAND

Do not go to your parents and complain about your husband. If your parents ask, "Does your husband arrange for clothing to be sewed for you?" then do not reply by saying, "Yes! He does get some rags sewn for me!" And if they ask you, "Does he buy you shoes?", then do not say, "Yes! He does buy some tattered worn-out shoes for me." And if they ask you, "Did he bring you some beatiful dishes?", then do not say, "Yes! He brought me some dog-bowels!" These points have in actual fact been extracted from the discourses of *Hazrat Thanwi* (رحمۃ اللہ علیہ) that the illness of ingratitude is inherent in women, and ingratitude is an extremely dangerous thing. Nabi (صلی اللہ علیہ وسلم) has mentioned that many a woman will enter *Jahannam* due to being ungrateful towards their husbands, and due to finding faults with those things which were gifted to them by their husbands. Be happy and content, and see what high status and rank you will recieve in *Jannah*, *Insha-Allah*!

3 DO NOT BE UNGREATFUL AND UNAPPRECIATIVE TOWARDS YOUR HUSBAND

Do not be unappreciative towards your husband. Be thankful and grateful towards him. Whatever house he gives you to live in, whatever food and drink he offers you, whatever clothing

he gives you to wear, then be grateful for the kindness and favours of Allah Ta'ala. Go to your parents and say to them, "*Alhamdulillah*! we are living very comfortably." To complain to your parents without any justification will upset them. If your husband causes you some difficulty, then too you should not reveal it to your parents. Perform two *Rakaats* of *Salaatul Hajaat* and cry in front of Allah Ta'ala, and I will also tell you of a *Wazifah* which you can recite.

4 A WAZIFAH TO SOFTEN THE HUSBAND'S HEART

If your husband is troubling you, has a bad temper, and scolds you over trivial matters, then nothing will happen except that your parents will file a case against him, divorce will occur, your home will be destroyed and you will lose your children. Therefore, I will now show you a *Wazifah* (which will *Insha-Allah* solve your problems). Recite بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ seven times and blow onto some water, and when you are cooking, then use this water to cook. Also blow on drinking water. *Insha-Allah*, the entire house will become a manifestation of mercy, and the sickness of anger will be removed.

I recieved a letter from a person in Jeddah in which he mentioned, "I am fighting with my wife. I am fighting with my children. All of us suffer from the sickness of anger. I wrote back to him saying, "When you lay down the *Dastarkhan* (table cloth), then recite بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ seven times over the food." After one month, I recieved a letter from him stating, "From the time I began reciting بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ and blowing on the food and drink that we are partaking off, everyone's anger has subsided. The quality of mercy has come into all of us." As a result of the names of RAHMAAN and RAHEEM, there was a manifestation of mercy. The quality of mercy became dominant in their hearts, Therefore, if you desire that your husband becomes soft-hearted and that your children show mercy to you,

and that the quality of anger should leave them, then recite this *Wazifah* seven times, thrice daily i.e. at breakfast, lunch and supper. Then you will see the mercy of Allah Ta'ala raining down *Insha-Allah*.

The second *Wazifah* is to recite the following four Names of Allah Ta'ala, seven times in one's heart, in the presence of one's husband and then blow into the food and drink:

يَا سُبُّوُحُ يَا قُدُّوْسُ يَا غَفُوْرُ يَا وَدُوْدُ

When your husband asks for water, then recite the following seven times and blow into the water:

يَا سُبُّوُحُ يَا قُدُّوْسُ يَا غَفُوْرُ يَا وَدُوْدُ

If your mother-in-law is troubling you then recite بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ and this *Wazifah*, and then blow into some water and give it to her to drink. *Insha-Allah*, your mother-in-law will start treating you like her daughter.

5 TO LIVE IN CONGENIALITY WITH ONE'S MOTHER-IN-LAW IS A SIGN OF INTELLIGENCE

However, one should also keep this in mind, that one should not quarrel with one's mother-in-law. Consider the fact, that one day, you will also become a mother-in-law. If today, you are going to quarrel with your mother-in-law, then tomorrow your daughter-in-law will quarrel with you. Your mother-in-law brought your husband up. For fifteen to twenty years, she looked after and nurtured him. Now when you are his wife, it does not mean that you should be whispering into his ears all the time (i.e. complaining about his parents) and trying to decrease his love for them. No! Rather you should try to increase the love that he has for his parents. Explain to your husbands that they should honour their parents, and should always be considerate of them. It has been mentioned in a *Hadith Shareef* that whoever will respect their elders, then their juniors will also

respect them. Have respect for your elders, your juniors will respect you. Give with one hand, and take with the other hand. Assume that your mother-in-law has an anger problem, and is always stirring up a fuss, then recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم on the food on the *Dastarkhan* (tablecloth) which you are going to give your mother-in-law to eat. Recite it on the water as well. If it is the hot summer months, then recite it on some water and place it in the fridge, but don't do this in front of your mother-in-law otherwise she will see that you are reciting something and blowing, she will immediately give you a tight smack and say, "This wretched one is now doing some *Jadu* (black magic) on me!" You will be reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم, but *Shaytaan* will whisper evil thoughts into her mind that, "Look!, she is doing *Jadu* on you." Therefore, when your mother-in-law goes to relieve herself i.e. she can't see you, then quickly recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم seven times and يَا سُبُّوْحُ يَا قُدُّوْسُ يَا غَفُوْرُ يَا وَدُوْدُ seven times and blow on lots of water, and place it in the fridge. When your mother-in-law is thirsty, then give her this water to drink. Do not tell her that you have read and blown on the water, and also hide from your husband and read this, otherwise he may also get doubts about you, that perhaps she has become a black-magician, (and he will think that) I don't know why she is moving her lips.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم and, يَا سُبُّوْحُ يَا قُدُّوْسُ يَا غَفُوْرُ يَا وَدُوْدُ are the names of Allah Ta'ala. I say with firm conviction, that those husbands who were oppressing their wives (yesterday), by the blessing of this *Wazifah*, today they are living together with love and affection.

6 STUDY THE SEVENTH PART OF BAHISHTI ZEWAR

Continuously study the seventh part of *Bahishti Zewar*, whether it be in Gujrati, English or Urdu. Men should read it as well as the women. By studying it one's *Akhlaaq* (charater) will be

corrected, because Its subject matter pertains to the reformation of one's character. *Insha-Allah* one will benefit tremendously.

7 DON'T BE EXTRAVAGANT AND WASTEFUL

The seventh advice is that you should not be extravagant and wasteful in spending. Sometimes there is only need for one light to be kept on, yet ten are left on! More food than that which is required is cooked, and remainder is thrown away into dustbins! This is a grave disrespect and total ingratitude. Because of ingratitude, bounties are snatched away. Always take care that no extravagance or waste takes place. Spend the wealth of your husband in moderation and spend on necessity.

8 DO NOT MAKE EXCESSIVE DEMANDS ON YOUR HUSBAND

The eighth advice is that, if there is a wedding taking place somewhere, then do not tell your husband to make a new outfit, because if there are four weddings in one month, then tell me, is your husband supposed to bring you a new outfit for each wedding? How much burden will fall on this poor person? From where will he get so much money? If he does have so much money, and assuming that the husband is very wealthy, then too it will not be permissible. On the contrary, it is the demand of *Shari'ah* and the command of Rasulullah (صلى الله عليه وسلم) that you should not emerge from your homes beautified, in which the laws of *Hijaab* are openly violated, just as the women of *Jahiliyyah* (the period of ignorance) used to do. Allah Ta'ala mentions in the *Qur'aan Shareef*:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى

You should not move around following the habits and practices of the people of ignorance, just as in the period of *Jahiliyyah* (ignorance), to strut around unveiled was the hall mark of the women of that time. Therefore, do not beautify yourselves like

those ignorant women, and come out of your homes. If you have to attend a wedding, then wear simple clothing. Wear your oldest clothing which has been used the most and go. To wear new outfits and to go out and intermingle with strange men is totally *Haraam* (strictly forbidden). It is a major sin. Allah Ta'ala has granted you so many outfits, your cupboards are filled with clothing, yet when there is a wedding to attend, then you force your husband to buy you a new set of clothing, because you want to wear a new outfit to maintain your status amongst the other women. There is no status and honour in clothing! Status can be found in pleasing Allah Ta'ala. An honourable person is he/she, with whom Allah Ta'ala is pleased. I recall a couplet of *Allama Sayyid Sulaiman Nadwi* (رحمۃ اللہ علیہ). Such a great *Buzurg* (saint) has mentioned the following couplet,

ہم ایسے رہے یا کہ ویسے رہے
وہاں دیکھنا ہے کہ کیسے رہے

Whether we live like this or like that (in this world),
There (in the Hereafter) we will see
how we (actually) lived.

My respected mothers, sisters and daughters! Think about this, that what will our value be on the Day of *Qiyamah*. You wore beautiful clothing. A few women praised you. "Sister! What beautiful clothing you have worn!" Then you become proud and bloated. By the praises of these women, you become so happy and ecstatic, without the slightest concern of your worth in the sight of Allah Ta'ala, whereas to wear (beautiful) clothing with the intention of showing off one's status is something intensely disliked by Allah Ta'ala.

There was once a girl who was about to get married. Her friends dressed her up and beautified her. Then all of them said to her, "Sister! Today you are looking absoulutely beautiful." The girl began to cry and said, "Of what benefit are your praises?

When I get married and my husband is pleased when he looks at me, only then will I be happy." On hearing this incident, one *Allah-Wala* (Friend of Allah Ta'ala) began to weep and said, "O people of this world! No matter how much you praise me, this will be of no benefit to me." On the Day of *Qiyamah*, when Allah Ta'ala is happy with us, then on that day we can consider that we have acquired some value. Why are we hankering after the praises of people? Thus, you should listen to the command of *Shari'ah*, i.e. to go in simple clothing. To wear clothing for a second time does not negatively affect a person's status in any way. To wear beautiful clothing and to go to such gatherings where the gazes of strange men will fall upon you is also contrary to the demands of honour and self-respect, and is also against the dictates of precaution. Furthermore, to demand new clothes all the time is oppression upon the husband. For example, if there are four weddings in a month, then in spite of having twenty sets of clothing in the cupboard, a demand is made upon him to bring four more new sets. If your husband is a *Molvi,* and earns a very modest salary, then this poor person will be facing a disaster. The wives of *Molvis* should be even more considrate in this regard.

9 THE CORRECT AVENEUE FOR UTILIZING WEALTH

However, If your husband is wealthy, he is a businessman, then take this same money and give it to the poor. Use this money to get a poor girl married. Aid and assist the poor. Give charity. Spend it on some *Masjid* or *Madrasah*. Get the daughter of a poor *Molvi* married. He earns such a paltry amount in any case, so use this money to help this *Aalim*. This money will become a means of benefit for you. This money will be transferred to a foreign exchange account. On the Day of *Qiyamah*, you will receive the reward of it. When you are going for *Hajj*, are you not concerned about purchasing Riyals? Do you not worry about taking some foreign exchange? So when we pass away and go to Allah Ta'ala, we will also need some currency there.

There, the assistance rendered to the poor will benefit one. Transfer a lot of currency, and pay special attention to getting the daughters of *Ulama* married, because the salaries of the *Ulama* are generally low, and here it is also low. He earns barely enough to survive. After meeting his expenses how much remains? How will he ever get his daughter married? If Allah Ta'ala has blessed you (with material wealth), then assist the *Ulama* of your local Masjid. Today if South Africans get the daughters of the *Ulama* married, and give them gifts so they can make a home, then *Insha-Allah*, you will see how (easily) you will acquire *Jannah*. Today, we see that the poor *Ulama* are earning pittance, and the rich man is unable to fulfil his needs with ten thousand rands. They say, "*Moulana*! Please make *Du'a* of *Barakah* (blessings) for us, that we become wealthy and that we earn twenty thousand rands." Then too he cannot manage to meet his expenses. If the poor *Molvi* asks for an increase of five hundred rands, then the committee makes a big noise. Ask the members of the committee, "What are your monthly expenses?" Therefore, my mothers sisters and daughters, I was saying that if Allah Ta'ala has bestowed you with a lot of wealth, then too do not request for new clothing. Spend this money for Allah's sake. Take part in arranging the marriages of the *Imam*, the *Mu'azzin* and the *Ulama* of *Deen* of your *Masjid*. Be concerned about having houses built for them.

10 BEFORE MARRIAGE, IT IS HARAAM FOR A GIRL TO MEET HER FINANCE

After coming here, I was deeply saddened to find out, that after becoming proposed, and before the marriage even take place, people allow their daughters to come in front of their finances. They allow their daughters to be alone with their finances and send them on outings with them as well. Understand this well, that after the engagement has taken place, and unless and until the Nikah has taken place it will not permissible for the future son-in-law to come into the house. Until the *Nikah* takes

place, he will remain a non-Mahram, and it is completely impermissible to allow your daughter to come in front of him. It is a major sin and also an act which is devoid of honour and self respect. If you are concerned, then make the *Nikah* quickly. In two minutes, the *Nikah* will take place. After the *Nikah* has taken place, then you may send your daughter to him. Just by being engaged, no person can send their daughter to serve tea to the future son-in-law, nor can she present herself before him unveiled. However, I have noticed here, that once the engagement has taken place, and the *Nikah* has not yet taken place, the girls are going in front of the future son-in-laws, serving them tea, and engaging in conversation. They speak in privacy and even worse she travels with him in privacy. Is this not a major sin? Are we not inviting the anger of Allah Ta'ala? This is the reason that nowadays, every person you look at is in distress. They are surrounded by problems and difficulties from every direction. There is abundance of wealth, but there is no peace and contentment. Those men and women who acquire pleasure from sins in this world, and those who disobey Allah Ta'ala will always remain in distress. No person can acquire peace and contentment from sins. Allah Ta'ala has kept peace and contentment in His Hands. Allah Ta'ala mentions in the *Qur'aan Shareef*:

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

"Tranquillity of the heart is only found in the remembrance of Allah."

Thus, O people of *Imaan*, be it man or woman! It is solely through the remembrance of Allah Ta'ala that the hearts get comfort and tranquillity. Watching videos, frequenting the cinemas, appearing before strange men unveiled, sending your daughters to college, and allowing them to laugh and converse with Christian boys. This is all punishment from Allah Ta'ala. There is neither peace and tranquility for the boys and neither for the girls. You see for yourself!

The different types of sicknesses, the different types of problems that people are confronted with. Could there be a worse display of character than for us to anger and infuriate Allah Ta'ala, and send our children headlong into the fire of *Jahannam*? On the one side you have performed *Hajj* and have become a *Haji* or *Hajjan Amma* and you are making *Zikr* in abundance, with *Tasbeeh* in hand, but your children are watching pronographic films on the TV and V.C.R., boys are going out with whichever girls they desire, and girls are going out with whichever boys they desire, they are eating out in restaurants, going out to parks, and are involved in all the different types of sins which are a direct consequence of not observing the laws of *Purdah*! The biggest thing upon which we should shed tears of blood, is that the engagement has taken place i.e. they have only spoken about getting married. As yet *Nikah* has not even taken place, and this boy is allowed to come in front of your daughter to speak to her and roam around with her.

Now tell me! What a great sin is this! It is strictly forbidden for a stranger male to look at someone's daughter and sister before getting married. To call future son-in-law to your house, and to allow your daughter to serve him tea, and for them to engage in conversation is a terrible sin! If you are in a hurry, then get hold of an *Aalim*, and get the *Nikah* performed. If you so desire, after two years you may send the girl to her husband's home. If you do not have clothing or jewellery at the moment, and if you fear a backlash from society, you fear the creation, then delay sending your daughter to her husband's home. Otherwise, if you had the fear of Allah Ta'ala, then you would have sent your daughter off with simplicity,in conformance with the *Sunnah* by giving her one set of clothing. Anyhow, make *Nikah* immediately so that your daughter's meeting this boy, staying together with him, going out with him etc. all become permissible, because after the *Nikah*, she will become his wife. In Pakistan, the very same

epidemic is rife. Many boys ask me, “My future father-in-law and mother-in-law are inviting me to eat at their home, and speak to their daughter. (What should we do?)” I inform them of the *Mas’alah* (religious injuction), that from a *Shar’i* perspective, this is totally impermissible. Unless and untill the *Nikah* takes place, then to speak to this girl, to look at her, or to touch her is a major sin, and completly impermissible, and is an avenue for causing the wrath and anger of Allah Ta’ala to descend.

Because of these sins taking place, there is no peace and contentment nowadays. Wherever you look, there is only distress and discomfort. Fifty years ago, poor people who owned just a small portion of land, when their son grew up, they did not have worries and concerns. Allah Ta’ala gave them such blessings in sustenance that twenty to twenty five year-old youngsters had the time to play *Kabaddi* (a game played in India and Pakistan). Today, everybody is earning but expenses are not being met. I have seen this with my very own eyes, that one person had only a few hundred feet of land, and the youngsters were busy playing *Kabaddi*. There used to be such *Barakat* (blessings) that on this small piece of land, there used to be buffaloes and cows. They would be drinking milk, and eating yougart. Today, every youngster in every home is earning, yet there is no peace of mind. Peace and contentment has been snatched away from the entire world. Peace and contentment is solely in the control of Allah Ta’ala. Whoever will keep Allah Ta’ala happy, Allah Ta’ala will also keep him happy, and whoever will displease Allah Ta’ala, then Allah Ta’ala will cause distress to his heart. Think about this!

11 WITHOUT NECESSITY, DO NOT CONVERSE WITH NON-MAHRAMS (STRANGE MEN)

Now listen to one more thing. Women should not speak to strange men without necessity, nor should they allow men to hear their voice. She should not speak so loudly that all the

people of the locality hear her. If out of necessity, she has to speak to a *Non-Mahram* (a male with whom *Nikah* is permissible), then she should not speak in a soft alluring tone. Regarding the wives of Nabi (صلی اللہ علیہ وسلم) the following verse was revealed.

فَلَا تَخْضَعْنَ بِالْقَوْلِ

"O the wives of Nabi (صلی اللہ علیہ وسلم)!
Do not speak in soft, alluring tones."

That is, if due to necessity, one has to speak to any *Non-Mahram* males, then do not speak in your natural soft voice. Intentionally make your voice gruff, i.e. change your natural manner of speaking and then talk. The *Sahaba* (رضی اللہ عنہم) were commanded that if they had to ask any of the wives of Nabi (صلی اللہ علیہ وسلم) for something, then they should do so from behind a veil. It should not be such that they look inside the veil and ask, like in today's times, the principals of some of the girl's *Madrasas* open the doors of the classrooms, and look inside and speak to the girls, whereas Allah Ta'ala had told the *Sahaba* (رضی اللہ عنہم):

وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعاً فَسْئَلُوْهُنَّ مِنْ وَّرَاءِ حِجَابٍ

"And when you ask of them (i.e. the wives of Nabi صلی اللہ علیہ وسلم),
then ask of them from behind a veil."
(Surah Ahzaab; Para, 22)

For example, if you need to do a business transaction or if there is any other necessity, then ask from behind a veil or barrier.

I have seen with my own eyes in a girl's *Madrasa,* the principal sticking his head through the *Purdah* area, clearly looking at the girls and talking to them. I asked him, "Are these girls not *Non-Mahram*?" Is it not obligatory to observe *Purdah* from them? By being the principal, does this mean that you now have the right to speak to them without observing the laws of *Purdah*?"

IMPORTANT GUIDELINES REGARDING GIRL'S MADRASAS

- **By reviewing the *Madrasatul Banaat* (girl's *Madrasa*) of South Africa, India and Reunion etc., I have come to this conclusion that there is more precaution and safety in not establishing a *Darul Iqamah* (boarding facility) for the girls. There is a great (evil) and temptation in this. The girls should study during the day, and then go home.**

- **The girls should only be taught by female teachers. Male teachers should not even teach from behind a veil. Many evils have occurred because of this.**

- **The principal should not speak or give advices directly to the female teachers. When it comes to matters regarding giving guidelines and advice to the female teachers, or matters pertaining to salaries etc. then it is of utmost importance that such messages should be conveyed via one's wife, aunt (who is a *Mahram*) or one's daughter. By the principal or principal's sons or male teachers speaking directly to females, there is fear that instead of being involved in the affairs of the *Madrasatul Banaat*, one can become involved in *Ishqul Banaat* (the love of girls).**

- **Effort should be made to see that the students aged five to nine should learn how to recite the *Qur'aan* correctly whilst looking inside (*Nazirah*), together with the memorization of *Qur'aan*. They should also study the four parts of *Taleemul-Islam* as well as *Bahishti Zewar*. This will be sufficient for them. If they want to introduce an *Aalimah* course, then let them complete a brief syllabus of Arabic. However, the strict adherence to *Purdah* is an utmost necessity. Otherwise, it is better for the girls to suffice on perfecting their recitation of the *Qur'aan*, and studying books like *Bahishti-Zewar*, *Hikayat-e-Sahaba*, (رضی اللہ عنہم) etc. The teachers should also be females who observe strict *Shar'i Purdah*.**

- In the *Aalimah* course, the girls should also be taught regarding the rights and respect of the husband. A boy who is an *Aalim* should be sought for marriage. If the boy is not an *Aalim*, then it is necessary that he should be pious and *Deeni*-concious, irrespective of whether he is a doctor or engineer.

- Throughout the entire girls *Madrasa*, the contact of females should only be with females. The principal should find out about the conditions regarding the *Madrasa,* such as teaching and administration via a *Mahram* like one's wife, mother or sister. If one does not have this much courage (to arrange such facilities), then do not establish a girl's *Madrasa* in the first place, or close down the existing one. For the benefit of others, don't tread the path which will lead you to *Jahannam*. Even if it is for the benefit of the creation, to teach girls or women, even from behind a *Purdah* is not devoid of *Fitnah* (evil). From experience, we have come to know, that those who converse with females from behind a veil, have also fallen in love with these women (*Ishq-e-Majazi*). Therefore, the path of safety and salvation is that in every possible way, we should stay far away from women.

12 THE LAWS REGARDING NAIL POLISH AND LIPSTICK

Another important *Mas'alah* that I wish to inform you about is regarding those women who use nail polish. As long as this nail polish is not removed, *Salaah* will not be correct, because *Wudu* does not take place due to this nail polish (because it prevents water from reaching the nail). Similarly, as long as lipstick is not removed from the lips, *Wudu* will also not take place. Therefore, think properly! Get rid of such nail polish. Curse such polish! If your heart desires, you may apply *Mendhi* on your finger-nails. By nail polish, *Wudu* does not take place. Understand this well!

My mothers, sisters and daughters! For Allah Ta'ala's sake, have mercy on yourselves. Save yourselves from the punishment of the grave. Allah Ta'ala can call you at any time. Death has to come some time or the other. Every person has to go to the graveyard. Therefore, abstain from applying nail polish and lipstick. I have been informed that those women who apply nail polish, do not remove it before performing *Wudu,* therefore the *Wudu* does not take place at all, due to which *Salaah* is also invalid.

13 WOMEN WHO CUT THEIR HAIR ARE INVITING THE CURSE OF ALLAH TA'ALA AND RASULULLAH (صلى الله عليه وسلم) UPON THEMSELVES

Similarly, nowadays, some girls are cutting their hair like males. Rasulullah (صلى الله عليه وسلم) has mentioned that the curse of Allah Ta'ala is upon those women who imitate men, or wear clothing like men, as well as those men who imitate women. Thirteen points have been mentioned so far.

14 WOMEN SHOULD COVER THEIR SHINS AND ANKLES

Now listen to the fourteenth point. It is *Haraam* (strictly forbidden) for women to expose their shin. Nowadays, girls are wearing long dresses but they are leaving their shins exposed, whereas women should cover their ankles as well. It is compulsory for the men to leave their ankles exposed. It is *Haraam* for them to cover their ankles, but for women, the ruling is that they should cover their ankles. Therefore, those women who expose their shins are inviting the curse of Allah Ta'ala upon themselves. The punishment of Allah Ta'ala can descend at any time.

15 OBSERVING PURDAH IN FRONT OF ONE'S BROTHER-IN-LAW

The fifteenth advice is that it is necessary to make *Purdah* from your husband's brother i.e. your brother-in-law. It is

absolutely necessary to make *Purdah* from him. Once a woman enquired from Nabi (ﷺ), "Should we make *Purdah* from our brother-in-laws?" Rasulullah (ﷺ) replied, "The brother-in-law is death." That is just as you fear death, you should fear your brother-in-law. You should take great care and precaution. Nowadays, due to women not observing *Purdah* in front of their brother-in-laws many evils are occurring. Some brother-in-laws have even began thinking, that half the women is my brother's wife, and the other half is mine! He regards fifty percent to be his right. In Islam, where is there room for such things? Be very careful with your husband's brother. Observe *Purdah*. If the brother gets angry, then let him get angry. Make Allah Ta'ala happy.

سارا جہاں خلاف ہو پروا نہ چاہیے
پیشِ نظر تو مرضی جانانہ چاہیے

پھر اس نظر سے جانچ کے تُو کر یہ فیصلہ
کیا کیا تو کرنا چاہیے کیا کیا نہ چاہیے

Do not worry if the whole world is against you,
The pleasure of the Beloved(i.e. Allah Ta'ala)
should be at the fore.

After evaluating this view, then you decide,
What should you do or what should you not do?

Men should not allow their women to look at their brothers, and they should not be concerned if their brothers get angry. After all, the husband's brother is the blood-relative of the husband, not the woman. If the men are fostering good family ties with their brothers, then what is the need to complain about?

OBSERVING PURDAH FROM ONE'S SISTER-IN-LAW

In a similar manner, the husband is also commanded to observe *Purdah* from his wife's sister i.e. his sister-in-law. The husband should not be allowed to come in front of her, without observing *Purdah*. Generally, the sister-in-law is of a young age. How many people have fallen in love with the sister-in-law, and fallen into great evil? Therefore, it is also *Fard* (obligatory) upon the husband to observe *"Purdah"* from his sister-in-law when she comes in front of him. He should not engage in conversation with her. These are all major sins and are completely forbidden. She must stay with her sister and not come in front of her sister's husband. If one's wife has gone out, then it is not permissible for him to remain in seclusion with his sister-in-law.

16 COMMAND FOR PURDAH OF THE HAIR

The sixteenth advice: It is obligatory for women to conceal their hair. The *Salaah* of women who wear such thin *Dupattas* (scarf worn over the head and shoulders by women) through which the blackness of the hair becomes apparent, is not valid. Therefore, my mothers, sisters and daughters! Understand this well. If by wearing a thick *Dupatta,* you feel hot during the summer months, then keep a special thick *Dupatta* for *Salaah* through which the blackness of the hair cannot be seen. This will be sufficient. I am by no means saying that you should wear a sack over your head! I am showing you an easy solution. In my house, I have told my wife and daughter-in-law the same thing, that for *Salaah*, they should keep a separate *Dupatta* which is so thick, that the blackness of the hair cannot be seen through it. Understand this *Mas'alah* well, that if your hair can be seen through your *Dupatta*, then your *Salaah* is not valid.

17 THE IMPERMISSIBILITY OF WEARING THIN TRANSPARENT CLOTHING

Advice number seventeen. To wear such thin, transparent clothing that your chest, back or legs can be seen is *Haraam* and a major sin.

18 WEAR A BURQA WHEN LEAVING THE HOME

Advice number eighteen. It is not permissible for a woman to remove her *Burqah* (cloak) because of heat, and roam about in the market places with her face exposed. If you need to go somewhere, then leave the home wearing a *Burqa*. Do not leave the house without wearing a *Burqa*. Get the menfolk to purchase items of necessity from the shops. Women should not leave their homes except in case of extreme necessity. In a similar manner, to send ten year-old girls to school, dressed in uniforms is also not permissible. *Hakeemul Ummat Hazrat Thanwi* (رحمۃ اللہ علیہ) has mentioned that girls should be encouraged to observe *Purdah* from the age of seven. Gradually get them into the habit. After this, when she reaches the age of ten, then do not allow her to go out at all without *Purdah*. As the days pass by, how many new evils are appearing! Girls are being led astray. Here, Christian boys are enticing our Muslim girls. They are marrying Hindu boys. This is all the result of not observing *Purdah*. Nowadays, a new trend is emerging, that whenever there is a new resturant, the boys and girls go and meet there, and find marriage partners on their own. They begin to like each other. The boy hears the girl's manner of speaking, and thinks that her speech is so captivating and that her figure is so nice. All these things are *Haraam* and are all major sins. To send your daughters out with *Non-Mahram* males, is equivalent to handing them over to predators. That is why I implore you to study *Bahishti Zewar,* and to practise upon it. You will acquire *Jannah Insha-Allah*. That is why it has been given the name *Bahishti Zewar,* (Heavenly ornaments) because it a prescription for reaching *Jannah*.

FROM WHO SHOULD ONE OBSERVE SHAR'I PURDAH

It is *Wajib* (compulsory) to observe *Purdah* from your maternal and paternal cousions i.e. the sons of your maternal uncles (*Mamu*), the sons of your paternal uncles (*Chacha*), the sons of your maternal aunts (*Khala*), the sons of your paternal aunts (*Phoopi*). However, in today's time there is no concern for this in the homes of even those who are regarded as pious. In a similar manner, it is also (compulsory) for men to observe *Purdah* from their maternal and paternal cousins i.e. (the daughters of both maternal and paternal aunts and uncles). If anyone becomes upset with you because of observing *Purdah*, then let them become upset. Make Allah Ta'ala happy.

Sixteen years after coming to Pakistan, when I went to Ilahabad, then my mother's sister's daughters wanted to come in front of me. I said to them, "What are you doing?" Beware! Nobody come in front of me! Stay behind the *Purdah*! Do not worry! Whatever gifts I have to give, I will give it." I gave all their children five or ten rupees, and I gave my cousins one hundred rupees, just so that they do not think that those who become pious, observe *Purdah* in order to save money and these *Moulanas* are stingy people. For the respect of Islam and the beard, I gave them lots of money so that they do not speak ill of the *Molvis,* and the greatness of *Deen* can be instilled in their hearts. By my giving them gifts, they were all happy. Thereafter, I explained to them in a nice manner, that my love for them was in my heart, but what could I do? This was the command of Allah Ta'ala and Rasulullah (صلى الله عليه وسلم). So I said to them, "O my cousins! It is *Wajib* (compulsory) for me to observe *Purdah* from you." In essence, it is compulsory to observe *Purdah* from all maternal and paternal cousins (of the opposite sex).

EMPLOYMENT

A MEANS OF DISGRACE FOR A WOMEN

Ah! That Islam which has given women so much of respect, that for the sake of protecting her chastity, even some of her blood relatives have to observe *Purdah* from her, and that Islam which has made the woman the queen of her house, and has kept her in home with respect and dignity, today the very people who claim to be adherents of this great religion, have disgraced their mothers and sisters in front of *Non-Mahrams* by making them work in airports, stations, on airplanes and in the radio stations. On the airplanes, they have been given the title of air hostess, but actual fact they have been made slaves of the strange men whom they serve on the planes. She has to make concentrated effort to make her voice sweet and charming. Who can be greater than the wives of Rasulullah (صلى الله عليه وسلم), in respect of whom the following verse of the *Qur'aan* was revealed.

فَلَا تَخْضَعْنَ بِالْقَوْلِ

"Do not speak in soft alluring tones."

i.e. Make a concentrated effort to change your voice and then speak. Otherwise what will happen?

فَيَطْمَعُ الَّذِىْ فِىْ قَلْبِهٖ مَرَضٌ

"So that the one whose heart is sick will desire."

Such a person whose heart is sick, will begin harbouring evil thoughts in his mind. But you have seen the manner in which these women deliver the news over the radio, that a man's heart starts to become inclined towards them. The condition in the airports is exactly the same. When they tell you the times of the flights, then it seems that they are only speaking to attract these men towards themselves. Never mind the disbelievers, because they are not even bound by the *Shar'iah*, but for women

to take up such jobs is completely against their honour and dignity. Besides the commands of *Shar'iah*, it is against the natural honour and dignity of any woman to take up a disgraceful occupation.

Whatever I have mentioned in my lecture, *Insha-Allah*, you will find it written in *Behishti Zewar*. That is why I say, "Study *Behishti Zewar.*" *Insha-Allah*, by the mercy of Allah Ta'ala, you will go to *Jannat*. After going to *Jannat*, you will make *Du'a* that a certain *Mulla* (Aalim) came from Karachi, and this is what he had to say.

DU'A

Now let us make *Du'a*.

- May Allah Ta'ala grant us the ability to practise.
- May He grant us, our mothers, daughters and sisters the ability to make *Shar'i Purdah*.
- May Allah Ta'ala purify our homes from the curse of T.V. and V.C.R.
- May He grant us the ability to abstain from sending our girls to school after the age of ten without observing *Shar'i Hijaab*.
- O Allah! Have mercy upon the *Ummah* of Muhammad (ﷺ), upon the *Ummah* of Sayyidur-Rusul (ﷺ).
- O Allah! What is happening today? Only the name of Islam has remained. Today, Islam is being snatched away from us. Day and night, how are women and girls walking around on the streets unveiled!
- O Allah! grant us all the *Taufeeq* (ability to practise).
- O Allah! grant us Your fear.
- O Allah! Whatever has been mentioned, accept it through Your mercy and grant me, my mothers, sisters and daughters the ability to practise.

- **O Allah! Grant us the remembrance of death in our hearts. Place the remembrance of the life of the grave in our hearts. Instil the fear in our hearts, that on the Day of *Qiyamah,* we have to stand before Allah Ta'ala, and grant us the fear of the fire of *Jahannam*.**
- **O Allah! Grant us conviction of all these things. Make both our *Dunya* and *Aakhirah* (succesful).**
- **O Allah! In those homes in which *Shar'i Purdah* is observed, grant their daughters pious husbands. Those parents who teach their daughters *Behishti Zewar*, make them pious. O Allah! Grant these girls pious husbands. Grant them husbands who are concious of *Deen*. And O Allah! Those men who are keeping beards, grant them pious wives.**
- **O Allah! Grant us peace and comfort in this world and the Hereafter.**
- **O Allah! Keep us alive with good health and strong *Imaan*. Take us away from this world with good health and strong *Imaan*. Make our worldly life in this foreign land successful and beautify our Hereafter which is our true homeland.**
- **O Allah! You are the Sovereign Master of both the worlds, this world and the Hereafter. Adorn both our *Dunya* and *Aakhirat.* O Allah! You are Our Sovereign Master! A father tries to keep his children in comfort in a foreign place, and back in his homeland he has worry and concern about building a house and buildings for them.**
- **O Allah! You are our *Rabb* (Lord and Sustainer)! You have sent us into this foreign place. Make our worldly life such that we can live in comfort, so that we can remember You in abundance, and we can abstain from disobeying You. Build our homeland i.e. *Jannah* as well. Let us pass away with *Imaan* and grant us forgiveness on the Day of**

Judgement without reckoning, and grant us, our mothers, sisters and daughters entry into *Jannat*.

- O Allah! Through Your Infinite Mercy, forgive our sins. Uptill now, whatever sins we have committed, forgive us and grant us the (ability to live the) life of an *Allah-Wala.* Grant us steadfastness on *Deen*. Bless this home, and the people who have called us and made arrangements so that we can impart the message of Allah Ta'ala and Rasulullah (صلى الله عليه وسلم).

- O Allah! Accept those who have called us here. Grant me acceptance, and accept the advices which I have imparted. Accept those women who have come to listen, and grant all of us Your love.

AMEEN

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ.
يَا ذَاالْجَلاَلِ وَالاِكْرَامِ
وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ
وَصَحْبِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ .